that is, the D.I.S. (District Inspector of Schools), whether active or retired, was usually more permanent and could dig his toes in more happily. The social relationship was also ideal. Earning less than the other officials, he could yet offer them this rich hospitality of natural pleasures.

When we were in Maubin the D.I.S. was our friend U Taik Wan. He and his family of ten sons and daughters had the u-yin developed to its fullest. He had a low large house where the river took a bend and had fenced in this bed with bamboo stakes and a diving platform. The garden orchard stretched away from the house to a bamboo hut at the far end, with open verandahs under the trees. The speciality of his orchard were his sweet-sour marian trees. The marian is the *bonea Burmanica*, common to Burma and northern Assam, where it forms an ideal appetizer for the heat-drowsy inhabitants. It is sour, of a sharp biting sourness which now makes my mouth water with longing. It is too sour to eat except doused in strong salt sauce or fish paste, salt being our antidote to sourness, in which I differ from the English idea of cooking, for salt combines and merges in with sourness whereas a pound of sugar thrown into a gooseberry tart would still leave it too sour for me. The marian is a small fruit, green when young and orange-yellow when ripe, with a pretty purple seed which has given its name to the Burmese colour "mauve". There is a sweet variety which is not popular. Sometimes, however, a prize tree is found which produces a sweet-sour marian, a sour fruit with its sting taken off. Such a tree should be treated with the greatest care; its fruits must never be salted or pickled as sour fruits are treated, because the "sour" use would communicate itself to the tree by what may be called sympathetic magic. Rather, my mother made jam (with sugar) of these marians, for the improvement of U Taik Wan's tree.

My mother was very punctilious about such things; the girl servants were never allowed to pluck the citron leaves for our salad because a woman in menstruation makes the tender leaves of the citron tree curl up and lose their succulence when she plucks them. U Taik Wan had a row of sweet-sour marian trees which he guarded from flying foxes by throwing a net across one face of them, showing a wall of these creatures hanging head downwards, to passers-by.

Our pyaw-pwè-sas at the Taik Wan's always began with a lot of water-fun. We never used bathing dresses, but adapted our longyis for swimming. This longyi is shaped and wrapped, like the more famous sarong, at the waist normally, but women and girls take it above the bosom when they discard their jackets. This enables all our poorer women to bathe with perfect decorum at public wells and streams.

14: Brant E-5 (1949-50) 1954 AP1 Burma
Burmese AP4

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Puberty and Adolescence. The Burmese view, in the village, is that one is an adult when one becomes physiologically mature. Upon reaching pubescence boys as well as girls are referred to by a term which means 'virgin.' The connotation is that the individual has now entered a period of life in which the dangers of temptation are especially great and in which correspondingly greater precautions are necessary.

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A girl's first menstruation is believed to cleanse her system; frequently, such phenomena as eruption of the skin or sexually delinquent behavior preceding the first menstrual period are regarded as evidence that the 'blood is trying to flow.' Although the idea of uncleanliness is associated with menstruation, there is no segregation of the girl or any particular fear of contamination. So long as she conducts herself with propriety and modesty a girl is free to move in public at this time.

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Ideally, the attainment of puberty is the time for the girl's ear-piercing ceremony, but in actual practice this often takes place as early as her seventh or eighth year — if it occurs at all. There is a tendency for this ceremony to be omitted in Tadagale. Since it is a feast occasion involving considerable expense to her family, the trend is towards holding a single ceremony, at which several girls who are related will have their ears pierced. The initiate is dressed for this occasion in the traditional garb of the Burmese Court, and also wears a spired-helmet type of head dress. The villagers gather at the family house for the event. An elderly woman rubs an anaesthetic plant substance on the girl's ear lobes and pierces them with gold pins. These pins are left in the ears, bent back. Later, if larger holes are desired, rolled leaves may be inserted. The family presents gifts to the assembled guests; often these are conventionalized tokens, such as inscribed cigars or fans.

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On the same occasion boys of approximately the same age may be initiated into the Buddhist monkhood.

Boys' Initiation. For Burmese boys one of the most important events is initiation as a novice into the Buddhist monkhood. The traditional rite of shinbyu continues to be an important part of Burmese culture, in the urban as well as the rural setting. In the towns and cities, of course, it has been affected by the greater contact with western culture; the procession, for example, is likely to take place in automobiles rather than on horseback and on foot. Nevertheless, city-bred as well as rural Burmese feel it is very important for social as well as religious reasons that their sons be initiated; and everywhere the shinbyu involves large expenditures if not great sacrifices, requires the services of many people for its planning and carrying out, and is the occasion par excellence for joyous celebration as well as religious solemnity.

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No two shinbyu ceremonies are the same in detail. The circumstances of the sponsoring families, the physical setting, the idiosyncrasies of individual monks all make for variation. Here we shall indicate the main features of the initiation ceremony as observed in Tadagale.

The ceremony proper is held on the open-sided ground floor of a wooden building, in the upper portion of which the monks and their pupils live. On the south side of this room is a platform raised about three feet above the ground, on which the monks sit during the proceedings. The room is decorated with various hangings, tapestries, and net curtains; the floor is covered with mats and carpets. Four tables front the platform, on which are placed various

302 on top of the head. Scented hair oil is used by both sexes on
177 special occasions.
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291 The HTAMEIN is regarded as "unworthy" for a man to touch. A
562 severe insult is for a wife to request her husband to bring her
183 HTAMEIN or to wash it. Drying HTAMEINS in the front of the house is never allowed; and it is strictly forbidden for this garment to touch any pongyi utensils. Parents instruct their boys never to pass under the strings of a line of which HTAMEINS are drying as such is thought to take away the masculine powers, and render the tattooed charms ineffective. Men and women's clothes are washed and stored separately.

[593] When a son neglects his mother after marriage she will complain with rage that he has not come out of the HTAMEIN and is under the HTAMEIN government of his wife.

291 Women usually wear solid black HTAMEINS during menstruation.
●841 Boys, in jest, inform one of their companions that he may now become serious when the girl of his choice appears in a black dress for the first time.

Slippers of both sexes are regarded as "dirty" objects and are left outside of the houses. They are strictly prohibited in pagoda enclosures and land. When a girl is angry at a teasing boy (or quarreling with a woman) she will threaten to slap his face with her sandal. This is a double insult since the head is regarded as a particularly sacred part of the body. Barbers must ask permission and apologise for touching the heads of their customers.

291 Western clothing has a higher status than Burmese clothing in
177 certain situations and on certain occasions especially where western
554 people are present in suits. However, for most occasions, everyday or special, the Burmese costume is preferred. When abroad the Burmese men usually wear western garb. The wearer of western clothes

[186] is often open to the taunt that he is "Bo Gyi (term for Englishmen) made in Burma". There is a strong feeling in all cases to be "properly" dressed and not to stand out from the rest of the group. This tendency is stronger in men than women who with their jewels and fine silks attempt to rival each other in a contest for social posi-

[562] tion. Burmese girl students who go abroad almost invariably wear their native costumes.

Normal and Preventative Measures.

Childbirth; MEE-BWA (Fire-Birth). U Myaing gives a short description of the handling of childbirth: 844

> "In the process of birth, the umbilical cord is severed with a flat bamboo. The midwife then washes the baby, wraps it up in cloth and puts it to sleep. After delivery saffron is mixed with water and given to the mother to drink. It is also smeared on the mother's body. After one week she is given hot baths once a day for three days in succession, 'to bring out the sweat'. There are no costs for delivery. Midwives do it free of charge. However, the family is obliged to give them presents of Kingyis, clothes, etc., but never money. Furthermore, it is perfectly all right even if no presents are made."

Ma Aye Myaing gives a more complete description of the entire course of pregnancy and labour, followed by the initial treatment of the new-born infant: 843 844 846

> "During the first four months of pregnancy, the expectant mother experiences occasional spells of dizziness and palpitation, and after a while begins to vomit once a day early in the morning until the time for labour. Two days before the onset of labour, pain begins to be felt in the abdomen and in the back. A mixture of saffron and water was taken internally three times a day and hot brick was applied twice a day for one week. The cost of saffron for one month is Rs. 3/-. The patient is made to perspire by boiling herbs known as "Thanat-pwet" and 'Sin-kho-pwet' in a pot and placing the pot in a covered place where the patient had to sit and perspire. The midwife visited her for seven days and applied massage to the abdomen. The umbilical cord was cut by the midwife. In cutting the cord, a silver coin was placed underneath and the cord was tied by a string. The navel cord dropped after three days. During the first week after labour, a mixture of "Yin-pya" and saffron also had to be taken to prevent haemorrhage. The infant was fed after three days, when the milk appeared. On the third day after labour, "saffron smoking" was given, and if the patient felt sleepy she had to smell "sa-mon-net". This day is known as "Thwe-thit-laung-de-ne" and is regarded as an important day. Great care is taken, as it is believed that any shock or excitment is fatal. The patient is not allowed to oversleep in the daytime. That is the reason why "sa-mon-net" is given."

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Ma Aye Myaing also reported an abortion on the third month of pregnancy at Kyaunggon on their way to Rangoon. This was due to the rigors of the evacuation. No treatment was taken.

Menstruation; YAR THI LAR. (Season-coming). Menstruation for Ma Aye Myaing started at the age of fifteen years, then disappeared for seven months, after which it appeared again and has occured regularly since. For this, she takes a mixture of jaggery and ginger. Jaggery for one day costs one anna and ginger costs .33 annas. The black longyi worn at this time absorbs the discharge and does not show the stain. The upper classes in towns now use western pads in public, but black longyis are still in use in private. 841 [177]

23: Brant & Mi Mi Khaing E, I-5 (1949-1950)1951
AP1 Burma
Burmese AP4

553 which the family invites the people of the village. In the larger communities a written invitation may be sent, in which the name of the child is announced. The [431] feast occurs in the family house, to which the invited guests bring presents and where they may see the child. The only ritualized feature of this event is the washing of the child's hair, which is always done by an elderly person. This may occur, however, before the arrival of the guests.

Because of the significance and influence attributed to the personal name, it may be changed very readily and informally. If it is felt that ill fortune is in the offing, an announcement may be made in the village of change of one's name. [551] Childhood nicknames as well as teknonymy are utilized by the Burmese, but not to the exclusion of use of the personal name.

Childhood. Burmese children are generally indulged and their existence is 857 more or less carefree and unencumbered by rigid discipline, apart from early 858 inculcation of respect for elders, until they are of educational age and considered capable of understanding the moral teachings of Buddhism. A male child is valued religiously, for at an early age he will be initiated into the monkhood, [851] remaining from a few days to several years, depending upon family circumstances and needs. The initiation of a son brings great religious merit to his parents.

In the Burmese village children are valued for the economic help they render. This will, of course, vary with family circumstances. But in the ordinary cultivator's family, sons and daughters help from the age of about nine or ten years in tending cattle, getting firewood, and winnowing rice. Children are also looked upon as a kind of social insurance for old age.

[884] *Puberty and Adolescence.* Apart from modern legal ideas concerning the attainment of adulthood, the Burmese view is that one is adult when physiologically mature. Upon reaching pubescence boys as well as girls are referred to by a 881 term meaning "virgin." The connotation is that the individual has now entered a period of life in which the dangers of temptation are especially great and in which corresponding precautions are necessary.

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304 881 Ideally, the attainment of puberty is the time for the girl's ear-boring cere-